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had bestowed such favors on the episcopal cities as to attach them somewhat firmly to his cause. The alienation of the bishops, largely through papal interference, weakened his hands and precipitated the downfall of his dynasty.

Under the two periods mentioned the author has given in detail the papal transactions in relation to the individual bishoprics, and has brought to light many interesting facts illustrating ordinary and extraordinary methods of procedure in the efforts of the papacy to control the German bishoprics. No pope ever understood better how to reward obedience and subserviency or to punish disobedience and insubordination. Having once gained the upper hand in the struggle with the Hohenstaufen, he utilized his advantages to the utmost and became a chief means of the overthrow of the house and the inauguration of a new political era. Aldinger's work seems to have been done with the usual German thoroughness and exhaustiveness.

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GESCHICHTE DER REFORMATION DES KLOSTERS UND STIFTLANDES
WALDSASSEN, bis zum Tode des Kurfürsten Ludwig VI.
(1583). Nach archivalischen Akten und Urkunden bear-
beitet. Von GEORG BRUNNER. Mit 15 Beilagen und 1 Karte
des Stiftlandes. Erlangen: Junge, 1901. Pp. viii + 214.
M. 2.60.

DR. BRUNNER limits himself to a small territory, because the Lutheran reformation there is typical of the movement everywhere. He limits himself to a brief period of time because, after 1583, the terminus of his story, Calvinism came in. The territory is about seventy-five square miles in extent. It lies between the border-lines of Bavaria, Bohemia, and Saxony, where they draw together most nearly. It is so beautiful that Goethe praises it in his *Italian Journey*. Here, from an early period — how early no one knows — one of the richest of the imperial abbeys flourished and ruled until the Lutheran reformation. Dr. Brunner first examines the religious and moral condition of the abbey and its territory before its reformation. He then narrates the events attending the reformation itself. In his third chapter he considers the influence of its reformation on its ecclesiastical, moral, spiritual, and social condition. His purpose in the entire discussion is to show that it was greatly improved by the reformation, against certain Roman

Catholic writers who have maintained that its people were in a worse state after its adhesion to Lutheranism than before. He makes a separate study of the pastors, the churches, and the schools, before the change, and then after it, as exhibited in the records of the three visitations of 1557, 1579, and 1583, and shows that a vast improvement was effected. Half the book is devoted to a reproduction of the documents relating to the discussion, so that the reader is enabled to weigh the argument for himself. Dr. Brunner writes for a controversial purpose, but not in a controversial spirit. Indeed, he has not needed to indulge in feeling, for the facts which he has adduced speak for themselves.

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A VANISHED ARCADIA. Being Some Account of the Jesuits in Paraguay (1607-1767). By R. B. CUNNINGHAME-GRAHAM. New York: Macmillan, 1901. Pp. 294. \$2.50.

TO THE bulky literature on the Jesuit "Reductions" in Paraguay, Mr. Robert Cunningham-Graham, a Scotchman long engaged in cattle-raising in South America, has added a very entertaining volume. He relates succinctly and clearly the events and situations in the Spanish settlements of Paraguay from 1526 to 1610, when two Italian Jesuits, Maceta and Cataldino, brought together in permanent habitation a number of savage Guaraní on a tributary of the great Paraná river. From that time their direction commended itself so well to these Indians that no less than thirty similar settlements were eventually founded, with a population variously estimated at from 140,000 to 180,000. Mr. Graham's account of the stubborn opposition of Cardenas, the Franciscan bishop of Paraguay, culminating in his well-known charges against the Jesuits, emphasizes the domestic opposition that the Fathers had to encounter at the very outset. And though this rivalry abated with time, the angry feelings it aroused in both the Old and the New World never entirely passed away. In Spain they were handed down through the eighteenth century, and were responsible for a considerable share in the monumental injustice of the expulsion of the Jesuits from Paraguay (1768). More immediate obstacles were the avarice and lawlessness both of the Spaniards in Buenos Ayres and Asuncion, and of the motley population of San Paolo in the Portuguese territory of Brazil. The fertile soil of South America could not be worked without a multitude of hands. The Guaraní and other Indians